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ART. XI. — *Travels of Reed and Matheson.*

1. *A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales.* By ANDREW REED, D. D., and JAMES MATHESON, D. D. 2 vols. 8vo. London. 1835.
2. *Four Years in Great Britain.* By CALVIN COLTON. 2 vols. 12mo. New York. 1835.

LET any one take a journey through a part of his own country which is new to him, and when he returns, we can easily see that he gives us impressions, rather than opinions of the people among whom he has been. The act of forming an opinion implies deliberation and active exertion of mind upon the subject, and therefore an amount of trouble which few are inclined to take, when they can decide so easily and confidently without it. To receive passive impressions, — to take the first appearance as conclusive, — to let the eye glide carelessly over scenes and persons, is so much easier than bringing the mind to bear upon the subject, that most travellers, in the process of book-making, deal out these unformed impressions to their readers ; a convenient resort, since, if they were called upon for opinions, and the reasons on which they were founded, in most cases none would be forth-coming. The enlightened visiter of a foreign country, who wishes to make up his mind concerning the people and their institutions, and the manner in which they bear upon each other, endeavors to escape from the misleading influence of these impressions, which in general have little or nothing to do with the matters he wishes to investigate ; unless he does, his opinions, as he calls them, are accidents, and afford no means to his readers of forming a judgment concerning the country through which he has been.

If the worthy traveller on a small scale, to whom we alluded, should encounter some of those evils which beset all wayfarers, even within sight of their own steeple, — if he should meet with one or two surly landlords and coachmen, rough roads, springless carriages, together with a reasonable allowance of rainy days, these things would have an effect upon him somewhat out of proportion to their magnitude and importance. The Christian spirit of benevolence with which he went forth upon his pilgrimage will at once be seriously abated, and a

heavy handful will he be to the Samaritans on whose hospitality he is thrown. If they study his pleasure, he will complain that they torment him with their attentions ; if, as he appears to desire, they leave him to his own thoughts, he will call it unpardonable neglect. His whole conversation among them will be a song of sorrow, depicting to his entertainers the misery and unworthiness of the place in which their lines are fallen, and he will be lost in astonishment to find, that the subject is not particularly welcome to their ears. If, on the contrary, he goes under happier auspices, — if the inns, the first object of his solicitude, are comfortable, the hosts civil, and the coachmen attentive to their duty, — if the elements of nature are favorable, — if the sun shines and the dust is laid, nothing can be more perfect than his philanthropy ; he will be delighted with all that he sees and hears ; the acquaintances which he forms will seem the most agreeable in the world ; and he will wish, — self-denying indeed if he does not express the wish, — that his old friends would come to learn a lesson of courtesy and good manners from the new. So different are the impressions, which the same scenes and persons will give to the same individual at different times. Nor is the mistake to be severely visited ; for we are strongly inclined to believe, that almost all wayfarers in the journey of life are under the same illusions ; the wights who are unlucky in adventures, and unprosperous in business, and crossed in love, do not take views of existence so radiant as those who are born blest heirs of the “silver spoon.”

If these accidental impressions mislead us in our own judgments concerning persons and places within a few miles of their own home, they may naturally be supposed to have still more effect on him who goes into a country where all is new. He must be constantly on his guard against the disposition to draw conclusions from slender premises, and to judge of one thing from others, which have no connexion with it except by accidental association. The English traveller must remember that he cannot travel and be at home at the same time, and that, if he wishes to enjoy the exciting pleasure of seeing foreign countries, he must give up for a time some of the comforts of his own. The inns and stage-coaches, where most of his observations are made, will be good or otherwise according to the amount of competition, and the condition in which he finds them will shew, not the civilization or barbarism, so much as

the wealth or poverty of the country. To supply accommodations to travellers, though an important thing, is not so pressing as some others. The question is, whether the country suits those who live in it, since their wants should be first consulted ; and it might be shewn that a tolerable share of intelligence, good feeling and improvement can exist where the roads are not macadamized, and where dinner is not regarded with the seriousness and solemnity which so weighty a concern deserves. Those whom the traveller meets in his pilgrimage may be deficient in good breeding ; in every country they will spit, scold and swear with licentious freedom ; but the highway is not the best school for the formation of character or manners, and he might, peradventure, find better specimens of the graces, should he visit the fireside and the saloon. If he is talking about the facilities for travelling, these facts come within his design, and he does right to set them down ; but if his object be to describe the institutions and character of the people, he must take some heed to the position from which his sketches are drawn.

So far from taking his hasty impressions as the result of a deliberate survey, the traveller should resolve to consider things apart from their bearing on his own convenience and pleasure. The extreme regard for self, which makes it the prominent object in every view, while it renders it impossible that he should see things as they are, forces him into the constant absurdity of describing himself and not the country. Captain Hall's book will give the reader a very clear idea of the manner in which the writer appeared, while he was travelling in this country, and if it were the professed object of the work to furnish his portrait, with the American scenery for the back-ground, no one could say that it was not well done. But much less light is thrown upon the other part of the subject, — the description of the country ; instead of that we have Captain Hall's ideas of what republicans must inevitably be, and in all his journey he saw nothing which he could not have seen as well without leaving England. Captain Hamilton proposed to give an account of 'Manners in America,' and doubtless thought that he was doing it with success ; but the result was that he gave quite another thing, — a view of his own manners while in America, which evidently were not at all times sufficiently gracious to secure the good offices of those upon whom the traveller's comfort depends. Mrs. Trollope fell into the same

error ; undertaking to describe the domestic manners of the Americans, she gave, instead thereof, a view of her own domestic manners and habits during her sojourn here ; a most interesting subject indeed, but not precisely the one to which the reader's attention was drawn. The good woman had some peculiarities, which were treated by her domestics and others with but little reverence ; whereupon she inferred, somewhat hastily, that domestic order, decency and happiness were wholly unknown in this country. The biographer of Johnson, at the Shakspeare jubilee, with his name "*Corsica Boswell*" on his hat, was not more prominent in his own esteem on that occasion, than these tourists in their volumes ; the naval hero, boisterous and exacting, with something savoring of the tar, — the captain, with misplaced and vain ambition, affecting the air of epicurean elegance and repose, — and the old lady, with her coarse and not always goodnatured waggery, are placed distinctly before the eye of the reader ; while the vision of the country, which it is their professed object to describe, is by no means so bright.

Beside not suffering himself to eclipse the land through which he travels, the traveller must remember that he cannot in all cases enter into the feelings and habits of thought which prevail in it, and therefore cannot estimate the power of those sentiments, on which public institutions and their value so much depend. Captain Hall looked through this country in vain in search of loyalty, but found no longing for the sceptre and crown ; Mrs. Trollope was disappointed at not finding castles and relics of feudal times on the Alleghany Mountains. They found, on the contrary, a state of feeling quite at war with this traditional reverence, which seemed to them essential to the grace of life. Their inference was, that our nation could not subsist in prosperity and honor without this element of strength. Some travellers from our country, in visiting England, go to the opposite extreme, declaim vehemently against the prejudice, which sustains the honors of the few at the expense of the many, and marvel much at the existence of that loyalty ; it seems to them to be an absurd and unreasonable sentiment, by which the humble are kept in voluntary subserviency to the high. But it might be well for each party to remember, that what may be proper and graceful in one nation, may be injurious and out of place in another. In England, where the land is covered with so many vestiges of other times,

and where there are so many avenues through which the mind is carried back to former ages, all of which have abounded in glorious examples of patriotism exhibited in the form of loyalty to chiefs and kings, it is but natural that these recollections should stir, as with the sound of a trumpet, even those who do not inherit the blind self-devotion of their fathers. Still, it may be, and no doubt often is, a voluntary homage rendered only because it is not exacted, and the republican, who thinks that it must necessarily be a slavish feeling, shews that he is not able to understand it. But the British conservative is equally narrow-minded, when he considers loyalty and its associate sentiments essential to refinement in a land which never saw minster, castle, nor crown. He ought to know that patriotism here may be quite as self-denying and exalted, though it manifests itself in different forms, clinging to the hope of the future instead of the memory of the past. Our facetious brethren of the *London Quarterly* have often made themselves merry with the assertion of the Americans, that the British do not understand our institutions; and yet nothing is more true, and they are themselves a living example of it; for they, like some poor religionist, who thinks that religion is nothing when divested of imposing forms, evidently believe that patriotism is a weak and powerless affection, which cannot sustain itself without forms, traditions and associations, borrowed from the past.

One other thing must be regarded by the traveller, who wishes to be relied on as a just and clear observer. When he goes to a foreign country, he must take care not to adopt the prejudices of the circle, in which chance, business, or taste may throw him. The English, when in a foreign land, are renowned for associating with each other; a practice which may be favorable to their social enjoyment, but is not equally propitious to the object with which men in general travel. To associate wholly with one class of men, and to suffer their views and feelings to influence his own, is but little if any better. It is quite edifying to look over the productions of some who have recorded their opinions of this country, particularly those who would long ago have been forgotten, had not Ebeling rescued them from the grasp of time. One Anbury, for example, who came to this country as a captain in the revolutionary war, and associated with his comrades and secret friends of their cause, gave it as the result of their collective wisdom that Mr. Washington, the chief of the American army, was a weak man

and quite unequal to his station. Similar oracles may be found in Priest, Barnaby, and others of that day. The French travellers, on the contrary, full of enthusiasm for every thing republican, saw every thing in the most attractive light, and enjoyed most the society of those who believed that the French revolution had opened the gates of mercy to mankind. The clerical travellers before us, were, from the nature of their commission, thrown chiefly into the society of one of our religious denominations, and their exclusive intercourse with them served to give not only very pleasant impressions of their own sect, but too much of that jealous suspicion, which one religious party is apt to feel for another. A traveller needs to guard himself on these points; when he hears charges and surmises, so confidently made by his associates, he is in danger of placing too much faith in them without making allowance for the inevitable errors of those who give up their minds to party.

We would give one piece of advice to travellers, though we have little expectation that any of that worthy fraternity will regard it. It is to go with a disposition to be pleased with what they see. There seems to be no good reason why, so long as the earth is wide enough to afford other fields of observation, a man should make his way through a land where he expects to find everything distasteful and revolting. The obvious alternative is before him, either to stay at home or to go to some other region where things are more to his mind; for certain it is, that if he sets out with the determination to find fault, he will meet with even more success than he desires. Captain Hall was more provoked than the occasion called for, with those who condoled with him touching the unfavorable weather, as if they thought it necessary to apologize for the incivility of the elements to him. This captious tone makes it clear to every reader of human nature, that he was affected with the trifles which he professed to disregard, and was angry with them for offering their sympathy, because it shewed that he betrayed his chagrin. Captain Hamilton was vexed with those who talked to him of Mr. Webster; and it requires no great discernment to perceive, that he would have been very charitable to those who talked to Mr. Webster of him. The truth is, that the gentlemen were not disposed to be pleased, and it is no easy matter to select subjects of conversation acceptable to those who are satisfied with nothing but themselves. It is quite instructive to compare with them the bearing of the

Duke of Saxe Weimar, who had probably been accustomed to as much respect and luxury as either of the gallant captains. Coming as he did, like a wise man, with a disposition to be pleased, every thing appeared to him in a favorable light. It is worth while to contemplate him, after having walked fifteen miles over a muddy road, attending a religious service at night in a little school-room lighted by two candles, and resting himself after his weariness by sitting on a pine log. Something might have been forgiven to human nature, but the only remark he makes upon it is, that the sermon, though a good one, appeared somewhat long! We do not say that the evident aversion to be pleased, which appears so plainly in the works of the English travellers, led them to misrepresentation; but Captain Hall, the proprietor of a camera lucida, should have remembered that much of the fidelity of a representation depends upon the color. The rose by any other name may smell as sweet, but it will not look so beautiful with any other hue; and though the outline may be perfect, still if he paints it black, there will be some reason to complain of the want of exactness in his imitation of nature.

One other caution should be given to this honorable company, whether they regard it or not; it is, not to consider their prerogative as travellers as giving them any right to make free with those who may have been subject to their visitations. We do not mean to apply this to English tourists only; Frenchmen in this country and Americans abroad have been guilty of the same offence against good feeling and good manners. This freedom admits of no excuse, except perhaps in the case of Mrs. Butler, who, looking upon "the world as a stage, and the men and women merely players," doubtless thought they would be greatly delighted to see their names in the play-bill. We never have been able to comprehend distinctly the right of reviewers to hold up authors to ridicule and scorn, nor do we believe that the great foreign authorities, which have acted upon this rule, have gained either credit or renown by the practice. The man, whoever he may be, who takes liberties with names, even in times of political excitement, though he may be sustained for a time or for life, by the malignant spirit of party, is despised by all honorable men; he may be feared, and he may mistake that fear for respect; but it is like the respect which we pay to certain animals, to which we readily give up the road, not because we dread their strength, but because

we would not willingly expose ourselves to those means of annoyance which they unquestionably possess. The rule of honor and conscience on this subject is now beginning, among travellers at least, to be better understood ; they feel that it is better to be more scrupulous, even if they should be less entertaining ; for it is no jest to bear the reputation of one who has abused the hospitality of others, and whom no man can safely admit within his doors.

We believe that the readers of such works are growing more and more convinced of the fact, that human nature, in all parallels of latitude, is substantially the same. There will no doubt be found prevailing traits of character, and still more decided differences of manners in various lands ; but the well-known saying of Madame de Staël, that in all her researches among the human race she had found nothing but men and women, will describe the experience of those who have seen much of the various inhabitants of this lower world. They are, therefore, more slow to believe in those wholesale descriptions which dispose of men in masses, — a process of judgment, unknown to the tribunal of conscience as it is to courts of law. Had Captain Hamilton been equally enlightened on this subject, he would not have given the impression that the natives of New England subsisted by depredations on the less knowing inhabitants of the Southern States, — a grand geographical view, which represents Mason and Dixon's line as forming the boundary which divides the Union into two great classes of knaves and fools, — a view not particularly flattering to either section of the country. We doubt not, that, on severe examination, he might have found some few honest men in the Eastern States, and some at the South who have emerged from that primeval simplicity which makes them so easy a prey to imposture. On the whole, the most charitable view of mankind and of nations, is most likely to be the true one. The influence of spleen and sullenness, though it may make the tourist more pointed and forcible in his remarks, will not make him more accurate in his conclusions. The grumbler's place is at home ; and though " love's shining circle " there be ever so willing to part with him, he has no right to inflict himself on the unoffending people of other countries, who are already provided with a sufficient number of native specimens of the race. If a painter feel no interest in the scene which he undertakes to represent, still more if he dislike it, he will do himself no honor

by the effort ; he had better see it in sunshine or not at all. And the traveller in a foreign country, who thinks that all is barren, will do well to see if there is not something within himself, which gives the dark coloring to his view.

The former of the two works before us, was the result of a tour of observation made by two English divines, who lately visited this country. They were a deputation from a body of Congregational churches in England to the Presbyterian and Congregational churches in America, for the purpose of opening communications between them, and making each aware of the condition of the other. The principal objects of the travellers were to ascertain what means were used by the churches here to increase their numbers, what habits of thought and opinion prevailed among them, what dangers threatened their peace, and what heresies were most extensive and alarming. We shall not enlarge upon the subjects of this kind to which they have called our attention, farther than to say, that, had they solicited information from the sects on which they are most severe, they would have been quite as likely to know the truth, as by depending wholly on their opposers. They were sincerely devoted to the purposes of their mission, and therefore, when they speak of secular affairs, are apt to see them with a religious bearing, which is not the only aspect in which they should be regarded. Apart from their views on the subject of religious interests and parties, and slavery, a question which we have no inclination to touch, their book presents few matters of general interest. Some of their descriptions of nature are striking and happy. These seem much more carefully written than the rest of the book, which is often thrown together very negligently, and contains some serious errors.

They, or rather Dr. Reed, who is responsible for the first volume, resisted the temptation of describing the voyage ; a piece of self-denial that deserves to be recorded ; since he evidently delights in such painting, and succeeds in it better than in his other descriptions. On landing at New York, and making his way to the hotel, his first inquiry was for "single-bedded rooms ;" he evidently had strong misgivings upon the subject ; and happy was he to find that the luxury was not wholly unknown in America. It was not so easy, however, to secure a breakfast at uncanonical hours, and he was obliged to content himself with a biscuit eaten standing at the bar. He took the privation of that essential meal with great good humor, and

admitted that his appetite was out of season, since these hotels provided only for periodical hunger. Travellers are usually very serious on this subject, and the omission of this important item in domestic comfort has been known to affect their views of everything, not only in the tavern but the city. But Dr. Reed seems to have been disposed to regard all things with a favorable eye. The time of his arrival was not the happiest for observing the people; it was during a contested election, when great disturbances prevailed in many parts of the city; but though he saw all the signs of strong excitement, he was struck with the light-heartedness and good humor which prevailed, when all were so deeply interested. A great meeting was held at Castle-garden, where one speaker, a carman, contrived by dint of brevity to gain audience for his speech; the next orator was not so happy; the attention of the meeting was drawn away in various directions, and the whole result was to send forth a procession to salute Mr. Webster, who happened to be in the city. The author speaks as if he was surprised to see none of the fair sex abroad on this occasion; whether such attendance is customary in England, or whether he expected to find more freedom of the kind in this country than at home, he does not inform us.

As Congress was then in session, he determined to make the best of his way to Washington, to hear the eloquence of our Senate, and to see how public affairs were conducted. After being somewhat annoyed by the spitting of one of his companions in the stage,—a barbarous practice, which we have no inclination to defend, he reached the Federal city without adventure, and went forthwith to the capitol. It was one of those agreeable occasions when some one, who speaks not to the house but to his constituents, was delivering a sermon with his notes before him, not to his audience, for no one gave attention, but to the nation at large. Dr. Reed could not see the philosophy of this practice, nor why speeches, if meant for those not present, should be first inflicted on those for whom they are not intended. The truth seems to be, that in republican governments, the debates of public bodies are apt to be regarded by the people, not as necessary deliberation previous to the despatch of business, but as the real business of those bodies; and they would no more consent to restrict their representatives to the plain case in hand, than the subscribers of a newspaper would be satisfied without deaths, marriages, anecdotes and

accidents, with which its columns are sweetened. In every free nation, the public council naturally tends to the form of a Witenagemot, where the public feeling not only presses hard upon the debates, but actually takes part in the deliberations. If the people really wished their delegates to assemble for business alone, the proper remedy would soon be applied; but since this is not the case, public bodies, as in duty bound, submit to the pleasure of their sovereign, and serve it in word as well as deed.

The discussions of the Senate were more satisfactory than those of the House of Representatives; but Dr. Reed looked round in vain for a Washington, with a disappointment which reminds us of the French traveller at Monticello, Mr. Jefferson's seat, who remarked, that the Atlantic might easily be seen were it not for the distance, which renders it impossible. Such men as Washington are not to be seen every day; the world has not seen many such in all its history, and it is hardly reasonable to look for one in every public body, though, at the same time, had such an one been present, we hardly know by what discernment our traveller could have detected his greatness.

The circumstance which struck Dr. Reed as most illustrative of the character of the people, was the attendance of the President at church; when the service was ended, the Doctor expected to find some peculiar respect paid to his high official character. But he was not noticed at all, and like the rest of the assembly made the best of his way to the door. Compare with this Mr. Colton's account of the attendance at church of the royal family of England. Dignitaries of the church were despatched to the pew to arrange the *marking-strings* in the prayer-books, that the princely worshippers might not be left to the unassisted light of nature to find their places in the lessons of the day. When they entered the chapel, the audience rose, making a division of their homage between God and man, which Mr. Colton thought out of place on such an occasion. The sermon commenced with an apology of the preacher for his unfitness to address such an audience, — an unfitness which could not well be doubted after such a beginning. His majesty soon grew tired of the service, and leaned forward on his elbows, apparently engaged, not in devotion, but in counting the number of the audience. The most striking beauty of the whole performance seemed to Mr. Colton to be the prayer for “our two *famous* Universities of Oxford and

Cambridge.” Without pretending to be wholly unprejudiced on the subject, we must say that the American practice seems quite as much in the spirit of the gospel as the other, and at least as likely to produce a devotional effect upon those assembled.

The account of Niagara is written with great spirit ; we know of none among the numberless descriptions of that scene, which brings more vividly to the reader’s mind the appearance of the place and the feelings which it inspires. When his attention is roused by some impressive object, Dr. Reed writes with energy ; but in general his record of scenes and individuals is rather meagre, and leaves no traces on the reader’s mind. It is quite refreshing to turn from accounts of muddy roads, weatherbeaten coaches, impudent coachmen and dirty inns, such as usually regale us in these American tours, to passages which shew that the traveller can retain some feeling of regard for the beautiful and grand, even where eggs are not eaten from the shell. Speaking of the forest of the new world, he says, “ You must see it in all its stages of growth, decay, dissolution, and regeneration ; you must see it pressing on you and overshadowing you by its silent forms, and at other times spreading itself before you like a natural park ; you must see that all the clearances made by the human hand bear no higher relation to it, than does a mountain to the globe ; you must travel it in solitariness, hour after hour and day after day, frequently gazing on it with solemn delight and occasionally casting the eye round in search of some pause, some end, without finding any, before you can fully understand the impression. Men say there is nothing in America to give you the sense of antiquity ; and they mean, that as there are no works of art to produce this effect, there can be nothing else. You cannot think that I should depreciate what they mean to extol ; but I hope you will sympathize with me when I say, that I have met with nothing among the most venerable works of art, which impresses you so thoroughly with the idea of indefinite distance and endless continuity ; of antiquity shrouded in all its mystery of solitude, illimitable and eternal.” Such passages as this give us a much higher idea of the taste and talent of the writer, than anything else which his book contains.

In travelling through Ohio, Dr. Reed was disposed to confirm Mrs. Butler’s observation, that bashfulness is wholly un-

known in the United States. He met in the stage-coach with a lady and her daughter ; the mother was modest and intelligent, but not disposed to let conversation flag for want of her aid ; and when evening came and the company were drowsy with weariness, she called upon her daughter to strike up " Home, sweet home." The daughter did not feel quite so much at home ; but the mother, in no wise abashed, sang it herself without embarrassment or hesitation. Whether one portion of the human race are born with more reserve than others or not, we leave to physiologists to say. In this case the probability is that the lady was a veteran traveller, well accustomed to the sight of new faces. We question whether, in point of refinement, much is gained by standing upon ceremony in such places ; the regular forms of introduction cannot well be maintained in companies so collected ; and if the traveller must converse only with those whose names, circumstances and rank in life he knows, the ride will not be very exhilarating to a perfect stranger. It is not men of the world who entrench themselves in reserve on these occasions. It is those who feel that they cannot adapt themselves to those whom they do not know, and who, to avoid reproaching themselves with weakness, surround themselves with as great a show of dignity as possible, hoping, like a well known animal in *Æsop's* fable, to conceal their real character under the lion's skin. The manners, which place one most at ease with those among whom the wayfarer is thrown, are not only best for his purpose, they are best in themselves, unless he be self-indulgent and exacting, as travellers are too apt to be.

In Cincinnati, Dr. Reed saw the monument of another traveller, now called Trollope's folly, and perhaps, by an unconscious association, was led to the subject of domestics, which was so exciting to that worthy woman. As to the claim of domestics to eat at the same table with the family, Dr. Reed remarks that it does not prevail in the principal towns and cities, but only in agricultural regions, where all are in substance equal, and none therefore are disposed to submit to an artificial distinction which places others above them. It is true that the range of employment for females is so much extended, and so many means both of living and gaining money are open, that few are now willing to enter into service, compared with former years. But perhaps this change, inconvenient though it is, may be favorable in a political point of view. It reduces the

value of property, which, if it cannot command the services of others, loses one of its chief attractions, and thus it may do something to diminish the grasping desire of gain. By rendering it more difficult to procure hireling services, it throws families and connections into nearer dependence upon each other, and thus strengthens those ties, which are so much stronger among the poor than the rich, and which wealth tends to weaken and unbind. Dr. Reed comforts those who look upon this prospect with dismay, by reminding them of the times, "when, with real distinctions between master and man, the servants on our farms claimed their place in the common hall and at the common table; and we well may doubt, whether the interests or happiness of either party have been advanced since the alteration." He might have taken us back to the halls of the feudal barons, when one table served for all the household; we might take courage when we see that the state of things, which we anticipate with so much fear, was satisfactory to chiefs and nobles of past ages. As the differences of rank begin to be swept away by the growing republicanism of modern times, wealth creates its own artificial distinctions in their stead; these in their turn will give way to some other, and possibly the time may come, when superior ability and excellence shall form the only distinction between man and man.

Dr. Reed, like all other travellers in this country, descants a little upon the fondness for titles, in which they seem to consider us as exceptions to all the rest of the human race. They might find, however, on examination, that where titles can be had, they are exceedingly apt to be appropriated, and it might also appear that, in the United States, no such overwhelming majesty is attached to them, as to make those who bear them too highly exalted. Some of our more zealous republicans have taken this matter seriously to heart, and have endeavored to cure the evil, by doing away with our whole court register. To us the evil does not seem so very alarming; if a man should bear a title and rejoice in it, it seems a very harmless gratification; probably the better way would be to multiply them till they cease to confer any kind of distinction; meantime it does not seem to us to imply much enlargement to be overzealous for them, or against them.

One of the best descriptions in this book, is that of the scenery of the Alleghany Mountains, which, Dr. Reed says, present the traveller with a succession of pictures bright, smil-

ing, and friendly in their expression. Though there is much of the wild and solitary, the general character is that of elevated cheerfulness, which he ascribes to two causes. "First, that the forest is nowhere on a level ; it runs along the sides of the mountains in galleries bathed in the light of heaven, and, while it towers above you on one side, always leaves the more distant prospect on the other side open to the eye. The second is, that at the feet of these majestic trees, the oak, pine, cedar, beech and tulip, you find such an astonishing supply of the finest shrubs and flowers. The laurel, the sumach, the dogwood, the rhododendron, the cranberry, the whortleberry and the strawberry ; the rose, marigold and the campanula, with a thousand wild plants and flowers were all here, and gave a wonderful freshness and sweetness to the scene. It has all the grandeur of the forest, with all the beauty of the garden." But what affecting contrasts this world affords. After a delightful day passed in this scenery, he arrived at Lewisburg in the evening, and found, to his dismay, that the court was in session. This troubled him ; and when he went into the bar-room, and saw two men sleeping in a large box, it was still more ominous of what was to come. He hastened to inquire for a *single-bedded room*, but instead thereof, was shown to a chamber containing five or six beds, each having one tenant, and liable to have more if necessary ; but the landlord graciously promised that his bed should be sacred from all intrusion. After much ado, he procured an apartment with two beds, but, knowing the wiles of publicans, he turned the key on the inside, and secured a measure of rest till he was summoned to the coach at daybreak, a favorite hour of stage proprietors, since it accommodates themselves better and passengers less than any other hour of the twenty-four. Another day brought him to the White Sulphur Springs, where he tasted the waters, saw Mr. Clay, and joined the coach, too hastily to give any account either of the waters or of the statesman.

Our traveller was very desirous to attend a *camp-meeting*, and in Virginia an opportunity was afforded him. He describes the scene as wild and striking, but does not seem much impressed with its religious bearings ; and we may remark in general, that though he evidently desires to be catholic and charitable, his sympathies are unconsciously limited very much to his own religious associations. The meeting was conducted with vigor, but with no very satisfactory results, till he was himself requested to officiate, which he consented to do. The effect

of his address was such, that after a hush of intense feeling, suddenly an universal wail broke forth from all the assembled multitude, who sunk at the same moment upon their knees. It is certainly very much to the credit of the worshippers, that in these days of party jealousy, they should have opened their hearts so readily to the voice of a stranger. Dr. Reed, after this instance of success, was evidently disposed to think better of camp-meetings, and the sect which accounts them one of the chief institutions of the gospel. Such times of satisfaction are apt to be propitious to the growth of charitable emotions.

Dr. Reed gives a flattering account of Boston, and like most other travellers, was impressed with its resemblance to a foreign city. Its literary institutions, its handsome dwellings, the cleanness of the streets, and the absence of poverty in its offensive forms, together with the fine scenery of the neighboring country, made it quite attractive to him. In speaking on the subject of the Common, he makes a remark well deserving attention, expressing his apprehension, lest the city authorities should destroy its beauty by long files of trees crossing it in all directions. We are inclined to regard the suggestion as a good one. Clumps of trees, irregularly thrown here and there upon it, would add much to its beauty, without abridging any part of the view which it commands.

This work is so devoted to religious information, that we cannot find much in it properly belonging to our province; and with its theology we do not interfere. The chief religious object was to convey information to the English churches concerning the means by which the American churches increase their numbers, and the differences of sentiment which prevail among those who adopt the same standard of faith. The delegates have given a very full statement of revivals, with the advantages and evils which attend them, and no man can charge them with attempting to influence others by an explicit statement of their own opinion, since, after reading carefully what they have written, we profess ourselves unable to discover in what direction their real convictions incline. So with respect to *New Divinity* and *New Measures*, it is impossible to tell whether they think that the church should hold religiously fast to its present standards, or should review them again in the light of the Scriptures, and remove the errors, if any such there be. Perhaps, however, it was their object to report

facts to those who sent them, and to leave all persons interested to judge for themselves. In their judgments of men and things they have fallen into errors, which might have been avoided by making their inquiries more impartial and extensive; their difficulty was that they cared too little for some things and had too strong prejudices against others, to solicit information in the right quarter. As an example of this indifference, our brethren of the American Quarterly have doubtless been edified to learn that their work is published under the auspices of Harvard College, and some of our sects have seen accounts that surprised them, of their own operations, character and numbers.

On some minor points, the travellers decide with more firmness than in those likely to be controverted. They are strong in the opinion, that public worship suffers much in this country from the practice of leaving the musical department in the hands of a chosen few. They think that it should be the business and the worship of the whole assembly, which will make it an expression of devotion instead of an effort of art. This is undoubtedly the true theory, but whether it can be reduced to practice or not, is another question. If all, whether they have ears and voices or not, whether they have learned to sing or not, should strike in and do their part, it is quite possible that the result might be a chaos of sounds, fatal to all music and devotion. If the audience, or any large proportion of them, are able to sing with tolerable correctness and discretion, it would be better that the music should be supplied by voluntary contributions; but until this is the case, the better way is, to have this part of worship conducted by those who have learned to engage in it, and yet are able to avoid art and affectation, and to sing with simplicity and proper feeling.

With respect to the *voluntary principle*, which is now so much debated in England, these travellers give their opinion in the most decided terms, as might be expected, against the necessity and advantage of a legal provision for the support of the clergy, and supply some information respecting the state of things in this country compared with that which exists in their own. Here, it is needless to debate the point; the voluntary principle is the only one by which religious institutions can be supported, and while its full results are not yet developed, it seems clear that the effect has not been to reduce the number of churches and clergy. Thus, New York, with its two hundred and twenty thousand inhabitants, has one hundred and thirty

two churches, while Liverpool, with almost the same population, has but fifty-seven. This same number of ministers, fifty-seven, are found in Boston with its sixty thousand souls. Cincinnati, a daughter of the forest, not half a century old, has, with a population of thirty thousand, twenty-two ministers, while Nottingham, with a population of fifty thousand, has but twenty-three. These divines shew, that while we hear so much of the religious desolation of the West, they can take the ten States last added to the Union, covering a territory nine times as large as England and Wales, and find in them a greater proportion of clergymen and churches than in Scotland. These States, containing a population exceeding three millions and a half, have three thousand seven hundred and one churches. The question in England, however, does not present itself exactly in the form to which such statements as this will apply. It may be possible to provide for religious institutions where they do not exist, and yet it may not be expedient to destroy the provision established by law. This is their concern, not ours. Were it to be tried here, it would be soon decided ; and it would probably be found, that while many religious societies languished, and others could only be kept alive by periodical kindlings, the great cause of religion and morality would be safe in the hands of those most interested in its preservation.

On the whole, we must say that the travellers, whose work is before us, though strongly tinctured with some prejudices, which they are at no pains to conceal, have written in a friendly spirit, and their work will be well received. We do not believe that the truth will give offence, if told with the proper disposition ; we are fully aware of many points of manners in which there is reason to take exception ; and should a traveller come among us who is evidently disposed to do us justice, no offence would be given by the freedom of his remarks, if he avoided personality. The British reviewers marvel that their comments should occasion so much excitement in this "great country." The truth is, that the "great country" is very little affected by them in one way or another ; but individuals in the country, who are in the habit of reading those reviews for instruction and pleasure, are annoyed, and not without reason, to find their country made the subject either of malignant censure or insolent praise. It may be true, that it is wiser not to be offended ;

but, whether Americans are different from the rest of the human race or not, we do not undertake to say ; it is certain that they are provoked with unreasonable pretension. When the author of a popular novel undertakes to pronounce sentence upon the theological attainments of our clergy, ludicrous as the affectation is, the spirit offends the reader, and so it is with the flippant female tourist, who gives judgment on that domestic life to which she never was admitted. If the author of a heavy article praises the stupid novel in which the traveller embodies his prejudices and impressions, and, in fact, in all such cases, the reader is vexed, and with reason good, to have it thrust before his eye. But the great country, so far from resenting these things or laying them deeply to heart, maintains a saintly composure ; its Congress assembles and adjourns, its courts of justice try and decide, and all goes on as coolly as if the *Quarterly Review* had never existed. Meantime, the British traveller receives the same welcome as in former days, and finds the intelligent American looking with as much reverence as ever to the land of his fathers.

The second work on our list is that of an American, who has spent some years in England, and has returned to give a description of what he has heard and seen. He has the requisite capacity for making an agreeable and entertaining journal, but has been injudicious enough to depend upon other resources than his own. The descriptions of London, and various other details, can easily be had by those who want them ; we want the traveller's observations, his feelings and adventures, if his object be to amuse, and if he aims higher, we expect to find his own independent speculations upon the things that pass under his view. Several of Mr. Colton's adventures are very well described, and though in some of them he gives too much prominence to his own doubts and fears, still, if the whole work had been written in the same manner, it would have made the descriptions natural and lifelike, and would have insured the work a greater popularity than it is likely to gain. He says, however, with much truth and reason, "that it is easier to tell what a book should be than to make it ; what should be put in and what should be kept out, than to be an author who shall steer a course to the satisfaction of all."

One of the incidents related in his voyage to Europe is very pleasing, and gives a good idea of the excitement of imagination produced by a small matter in the midst of the lonely sea.

While the master of the packet was arranging his letters and packages, with his passengers round him, after the fashion of some of our post-offices in the far West, entertaining his company by reading to them odd superscriptions, he came to a seal which bore the word "Mizpah;" with the chapter and verse in which it is found. It was handed to Mr. Colton, as the one most likely to expound it; he went for his bible, and read the interpretation, "The Lord watch between me and thee, when we are absent from one another." "Beautiful!" said one. "Beautiful!" responded another. "A gem!" said a third. "A gem!" all responded. And surely, the brightest, most precious gem of all, was, to find in such a place and circle, these prompt and full-souled expressions of sympathy on the announcement of this sentiment of religion. There were, indeed, powerful tendencies to such sympathy in the circumstances of us all. For who, whether going to or from his home, did not feel himself separated from those he loved and loved most dear? And who, with a wide and fitful ocean before him, tossing on its heaving bosom, would not feel his dependence, and looking backward or forward to home and friends, lift up his aspirations to that high Providence who sits enthroned in heaven and rules the land and sea, and breathe to him the sweet and holy prayer, 'The Lord watch between me and thee, when we are absent from one another.' "

Mr. Colton, in his survey of England, was very much surprised to see how slowly the beneficial influences of improvement reached the pursuits of the lower orders. While manufactures and all kinds of mechanical inventions are multiplied beyond example, agriculture remains stationary, as if it were a settled point that the mind of man could no longer be applied to it with advantage. Four or six lazy horses and two or three men, unite their energies to turn up a furrow, which in America would require one man with two horses and a light plough, as unlike the machine which bears the name in England, as a pilot-boat to a man-of-war. Where there is an old way, it seems to be admitted that the children must do as their fathers did before them; in the case of manufactures and quite modern inventions, they are left more free to choose for themselves. The rapidity with which some improvements spread, is illustrated by the circumstance, that Mr. Colton's description of the Liverpool and Manchester railroad, at the time when he wrote it, would have been full of interest to his countrymen, because so few had ever seen one; now, railroads are common

among us, and probably not one in a hundred of his readers will see reason for his dwelling at length on so familiar a thing. The luxury of being overset in one of the cars, which he enjoyed, is not so common; but unless proper caution be observed, such adventures will be more frequent than we could desire. Beside the light thrown upon the subject of projectile forces, he gained some information on the more important point of the exactions practised upon travellers, which, it would seem, are not confined to America. The knavish agents of the railway took his fare to Birmingham, and when he arrived at Manchester, expecting to take the coach, he was assured that the opportunity was lost by reason of his being overset by the way. As he had thus forfeited all his rights by this misfortune, they could not in conscience aid him in reaching his destination unless he paid his fare again. The matter really sounds like an extract from the *Quarterly Review*, describing the state of manners and morals in America. The dinner too, is precisely such as the same authority would describe from its internal evidence, as a fine specimen of American selfishness and voracity. "All jumped down, and at the second jump were at the table, handling the knife and fork in earnest, — some with hats on, others off; notwithstanding, very civil, each offering to help his neighbor, or any one that wanted, — all which needed no apology, for before we were half satisfied we were summoned to leave the table or be left behind." With the exception of the "hats on," a thing not witnessed in this country, quite an American scene!

Mr. Colton gives an account of what he supposed to be a design to rob him, as he was passing over Waterloo bridge at night, which caused him no little trepidation, and also of his fears from sundry whispers, which alarmed him when he was in the Thames tunnel with one or two strangers of no promising appearance. These are not very uncommon occurrences; but they are well told, and give so lively an impression of the sensations of the writer under the circumstances, that they are worth volumes of topographical description. Another account of the beggars in London, and his adventures among them, is of the same character. In one or two instances, where there was something peculiar in the manner of the mendicant, Mr. Colton, after he had refused him, began to fancy that it was not a common applicant, but one driven to begging by peculiar circumstances of want and sorrow. No sooner had his imagination suggested

this idea, than his conscience took it up ; or rather his conscience and imagination, by a most inconvenient union of their forces, sent him round in search of the very man whose petition he had just neglected ; and when, after wandering through street after street, he gave up the chase, he reproached himself as if he had been guilty of a sin. The worthy mendicant would no doubt have been surprised and delighted to hear what an abiding impression he had made, even though he lost the benefit of so charitable an intention ; it seldom happens to one of them to be so much in demand. But these passages, which are told with perfect honesty and unreserve, are to our taste the most attractive ones of the book ; they are characteristic ; they describe what many may have felt, but few would have had the openness to confess.

In one of Mr. Colton's chapters he gives an account of the *tongues*, an hallucination manufactured by the popular preacher Irving, who, unable to bear the loss of his fame, endeavored to gain the public attention by this startling imposture, and probably, like many other persons of the same description, became the victim of his own arts, passing by an easy and common transition from imposture to self-delusion. While Mr. Colton was in a church at Chelsea, he was startled by the change in the manner of the speaker, who, from a quiet and proper tone, broke out into a shrill and astounding cry. All started to their feet at once and gazed at the orator, who poured forth a torrent of inarticulate sounds, in a shrill scream at the top of his lungs, and soon produced the desired effect. Women and children cried with fear, men called out to know what the matter was, and high over all was distinctly heard the voice of the speaker, growing, if possible, more wild and alarming. But it appeared in the midst of the din that the preacher was not responsible for all, if any, of the uproar, for a well-dressed man was standing on one of the seats of the gallery with his arms extended, and he, it seems, was the author of the confusion. He was seized by some strong men, who retained their senses, and carried out, though not before some others were infected by his example. It is surprising that so many should attach weight to the effects produced by such measures ; if a preacher were to halt suddenly in the midst of his discourse and raise the cry of fire, it would produce the same kind and degree of confusion ; and yet, so much do men delight in being deceived, that should an impostor in the pulpit cause his audience to

faint and scream, many will ascribe it to supernatural interposition. The English, and, of course, the American character, afford precious materials for such men to work upon, and the result is, that many circles in each nation are kept in a state of perpetual excitement, by various impostures and delusions. Mr. Colton visited a woman, who was said to pass through certain evolutions every year on the anniversary of the day when she was healed of a dangerous disorder. When the clock strikes six on the 25th of March, she faints and recovers precisely at the end of twenty-four hours. Mr. Colton thought it a well-acted part ; but the probability is, that in this as in most similar cases, she had deceived herself as well as others, and that the whole was the result of a happy mixture of art and imagination.

Mr. Colton has taken the needless pains to describe the organization of Parliament, and the rooms in which they assemble, while in all the twenty pages devoted to the subject, there is not one word which might not have been written without stirring from his study in this country. We have a natural desire to know the minutest particulars relating to public men ; and there are those now in Parliament who would have given interest to the poorest description ; but though our author does say something of Lord Brougham and one or two others, in a different part of his work, he is exceedingly sparing of these remarks on men either in public or private life. There is a substantial reason for not making free with private names and circumstances, which one learns in the course of hospitality, but in the case of distinguished men, no such reserve is called for ; and it is hardly to be conceived, that a traveller should neglect the opportunity of seeing such persons, or that, having seen them, he should suppose that anything else which he could describe would possess an equal attraction.

On the subject of religion, the American clergyman betrays no hostility to any religious sect or party, and so far he has the advantage of his English brethren. He seems unpleasantly struck, as he well may be, at the state of things in what is called, — *lucus a non lucendo*, — the Christian world. He says, “ The Church of Rome excommunicates all the world, and in turn, by all the world is excommunicated. The Church of England unchurches her legitimate daughter, the Episcopal church of the United States. The Kirk of Scotland does the same to the American Presbyterian Church, although the

same reasons cannot exist, unless we have shewn ourselves recreant in divorcing ourselves from the state. American Episcopalians cannot preach in England, nor American Presbyterians in the Kirk of Scotland. England unchurches Scotland, and Scotland unchurches England, and both shut out the United States. And in the United States, the same spirit is manifested under various names. Shame on us all, and on all the world." The state of things is certainly bad, but it is not, as the infidel would make it, a reproach to Christianity. Does Christianity recommend, cause, or create it? Is there any passage in the Scriptures, or is it their general spirit which leads to these divisions? Do men never differ and grow warm till they become Christians? It is evident enough that these things are the result of human passion, which religion would restrain if it could. And why does it not restrain them? For the very sufficient reason, that Christianity can have no more power than men will allow it. There is no compulsion in it, and men can, if they will, resist its influences and make themselves perpetual strangers to its power.

Some passages in this work give a strong impression of the vexatious disabilities to which Dissenters in England are subjected. The author speaks of passing churchyards, where the mourners are assembled round the grave, while the clergyman, who can only perform the ceremonies by stealth and evasion of the law, stands without the wall. Nothing can be more irritating and oppressive than these unnatural prohibitions, and if an establishment maintains that such restraints on other sects are essential to its existence, it furnishes argument enough to its opposers for breaking it down. Dissenters are taxed for all the expenses of the churchyard, and yet are denied the poor privilege of performing their funeral rites within it when they bury their dead. They cannot celebrate marriage among themselves; they are excluded from the privileges of the two great universities; in addition to supporting their own clergy, they are taxed for those of the establishment. Mr. Colton mentions, that while he was sitting one morning with a dissenting clergyman, who paid his church rates and all other parish expenses, beside making large sacrifices of his income to pay for the building of his own chapel, a letter came from the rector, soliciting a subscription from the said dissenting clergyman to defray the expense of a relief chapel. To be sure, he was not obliged to subscribe; but such applications, under the circumstances,

must be offensive and insulting. Such petty annoyances are not so easily borne as more serious evils, and it seems like suicide in the establishment to insist upon such trifles, when the attempt to sustain them threatens destruction to the whole system. The voluntary system may not present a very attractive prospect to those who have livings and hopes connected with the establishment, but they cannot be surprised if their dissenting brethren should be less in love with compulsion. Their reasoning probably would be, that, if the government requires such a sacrifice of the many to the few, it is high time that it gave place to something better.

Mr. Colton gives a pleasant anecdote, illustrative of the Christian intercourse between the clergymen of the establishment and their dissenting brethren. The rector of a parish within fifty miles of London, called to pay his respects to his professional brother, and was pleased with the appearance of his garden. The dissenter invited him to walk through it, and told him that one half of it was reserved for ornamental cultivation, while the other furnished vegetables to feed his thirteen children. He enlarged at the same time upon the advantages of such a piece of ground to a person of narrow income. The rector inquired how long it had been so profitable, and was answered "half a dozen years." The next day, the rector's steward sent in a bill of tithes on the said garden, of six pounds or nearly twenty-nine dollars a year, which, including the current year, amounted to about two hundred dollars, — a reasonable tax on a quarter of an acre of land. Had he resisted the exaction, the case would have been carried to the ecclesiastical courts, where the dissenter's chance of success in the controversy would have been as slender as could well be imagined. The result was that he with the thirteen children, though reduced to distress by the extortion, paid the assessment to his holy brother, a bachelor with a considerable income. A system, which allows such things, will certainly be called to struggle with a deep and dangerous current of the popular indignation. It does not seem clear to us, however, that important changes in it would be quite fatal to the cause of Christianity.

We have complained of Mr. Colton, for not giving us some personal descriptions of eminent men in England. In his second volume he introduces some of them, and despatches them in a summary manner. "Liverpool was a poor Sir Plau-

sible ; Castlereagh had not one notable quality, except a ruffianly hardihood ; Canning, with superior talents, had a large dash of the charlatan." There are some to whom he accords a more ceremonious introduction, — such as Earl Grey, to whom he gives nine pages, but of whom he says nothing which he might not have known without crossing the deep ; of his manner, his appearance, or the character of his eloquence, he says not a word, though these are the things which the reader desires most of all to know. When he comes to Lord Brougham, he introduces a long and pompous description of a scene between him and Mr. Canning in the House of Commons, — a passage which, on a former occasion, decorated the pages of our journal. Mr. Colton says that this description, taken from the *European Magazine*, contains some of the most masterly strokes ever drawn by the hand of man ; from internal evidence, we think it more probable that it was written by the hand of boy. Mr. Colton's own description is a hundred times better. He thinks that the phrenologists will find it hard to subdue the head of the late chancellor to a conformity with their science ; he first saw him without his official dress, on the occasion of distributing prizes to the students of the London University ; there his part was to be seen ; but in the House of Lords, where all restraint is taken off, he followed his nervous impulses, interrupted all the speakers at his pleasure, and exercised a sort of despotism, not founded in affection certainly, and somewhat hard for that dignified body to bear. It is difficult to account for the political course and the personal bearing of this extraordinary man. So far as we may judge from the reports of parliament, his manner is not consistent with good taste or feeling, and he seems to make himself feared for his bitterness full as much as his power. Whether it is this unguarded and ungovernable passion, or some circumstances not yet revealed, which have impaired his influence, it seems to have dwindled almost away. Must compassion for infirmity be always blended with our respect for greatness ?

Mr. Colton gives the best account we have seen of O'Connell, against whom he was strongly prejudiced by his reported speeches, which seem distinguished for nothing but virulence and invective, and it was not till he heard the agitator in Exeter Hall abusing the Americans as a slaveholding nation, that our traveller became conscious of his ability. He

describes O'Connell as wholly destitute of pathetic eloquence, but always strong and self-possessed ; with a wonderful compass and command of voice, and a manner most artificially formed for his purpose, but without the appearance of art. Mr. Colton thinks that he is a cultivated and accomplished man, but that his scurrility and buffoonery are meant for his countrymen at home, where he has an influence quite as profitable to himself as to them ; but be it meant for whom it may, it is not the less offensive ; and so long as the mouth speaks from the abundance of the heart, we must believe it the expression of his real feeling. He is evidently succeeding in the purposes of his ambition, and gaining influence with the English people. Mr. Colton attended a public meeting, where, as soon as he appeared, the whole audience rose up out of respect to him, and saluted him with thunders of applause.

Mr. Colton was fortunate enough to be present in the House of Commons when Mr. Macauley delivered his speech on the Reform Bill, and has given us quite an animated account of the scene. One night had been already spent in the debate, and three hours of a second, without much interest, when, at eight o'clock, Mr. Colton saw a little man, with affected utterance and a hissing in his voice, and the audience congratulating each other as if something that deserved attention was to come. The house and side galleries began to fill, and in a little time the floor was crowded with far more than it would comfortably hold ; for the first time in the evening there was silence, and the traveller wondered what the attraction might be. The beginning was unpromising, and the elocution intolerable ; but the speaker soon began to rise above his disadvantages and to work upon his audience like a charm. The interest grew deeper and more intense as he went on, and when he closed, the whole house was breathless in admiration of his power. Mr. Croker followed him, and giving him due honor for his ability, ascribed the manifest effect of the speech to the talent of the orator and not to the goodness of the advocate or the cause. Mr. Stanley came forward to defend the bill which Mr. Croker had mangled and distorted ; but unluckily Mr. Colton enters into no details with respect to this debater, who is said to have no superior in his native land. Mr. Macauley made a remark which produced a great effect, that "through parliament or over parliament, the bill *would* be carried ;" and carried it is, but if there is any expectation that the supporters

of the measure will be contented with a nominal triumph, the views of an excited people must be misunderstood. They were in favor of a reform in parliament, because it would put it in their power to bring about certain changes; and when they have succeeded and gained the power to make those changes, is it to be supposed that they will forbear to make them? For a time they may breathe after their exertion, and their opposers may for a season take advantage of the listlessness which follows excitement; but the changes will be made sooner or later; for if one measure can be carried through parliament or over parliament, so, if necessary, can another; through the house in which the people are represented, and over the Lords if they resist it.

Mr. Colton had the opportunity of seeing, though very little to his satisfaction, English boxing matches, those amiable trials of strength which have been defended by certain statesmen, as the schools in which the British character is formed. When a quarrel takes place between two boys, large or small, old or young, a ring is immediately formed in which are seen grave men, husbands and fathers, encouraging the poor wretches to beat each other till no vestige of humanity is left in the face of either; and the spectacle is so pleasant and exhilarating, that biped brutes are pitted against each other without any cause of quarrel, while nobles and gentlemen, so called, are present to regale themselves with the sight of violence and blood. But there is one law for Rome, another for Athens; the same practice, which is civilization in England, is barbarism in our western states. The same moralists who are shocked to hear that two Mississippi boatmen, in a sudden passion, mangle and tear each other, are infinitely delighted with the same process in England. Surely there must be a little partiality in their application of the moral law, and a little hypocrisy in their lamentations over American barbarism.

Mr. Colton describes his presentation to the king, and the joys and sorrows of one who is crowded in that courtly mob. In the Queen's drawing room, he was most struck with the Duchess of Kent, who is an important personage at present, as the mother of the Princess Victoria. Her daughter was not with her on that occasion. He describes her as a woman of noble bearing, and most graceful and attractive manner. If her daughter should inherit her graces, and monarchy should last long enough for her to ascend the throne, she may enjoy

a vast popularity with the English people. In the case of their queens, they have gallantry enough to overlook a thousand faults, and to give to their virtues a thousand times as much credit as they deserve. Mr. Colton had not quite subdued his feelings and associations to the courtly standard ; he was particularly struck with a lady stationed near the Queen, " whose paint laid on her cheeks reminded me of nothing so impressively as the wife of a Winnebago chief, whom I had often seen in America, as she came from making a toilet over the mirror surface of Fox River, with the aid of abundance of vermilion." His admiration of the scene is expressed in language rather guarded. He only remarks that with this exception, " all the persons in attendance on her majesty appeared in a very becoming manner."

But we are taking too much time with our remarks on works which are now in general circulation. England is now familiarly known to Americans, but all particulars respecting its great men, its objects of attraction, its public institutions and its domestic politics, are as interesting as if they were new. America is more known to the English than in former days ; but much less so than it would have been, were it not for travellers and reviewers who have borne witness against it, partly false, but in some respects true ; they have excited prejudice which it will be difficult to overcome, since the satirical charge has an advantage over the defence ; it travels faster and finds a readier welcome. But the day of such travellers is passing by ; it will be impossible much longer to misrepresent by discolored or distortion. Those begin to come among us who are disposed to see things as they are ; we shall not be irritated with their friendly censure ; the free criticism of a friend is far more welcome than the insulting commendation of a foe.
